

take the cross. But three nights afterward, she heard a terrible voice saying, "You have taken away my servant from me; therefore what you most love shall be taken away from you." On her relating this vision to her husband, they were struck with mutual terror and amazement; and on falling asleep again, she accidentally smothered her little boy, whom, with more affection than prudence, she had taken to bed with her. The husband, relating to the bishop of the diocese both the vision and its fatal prediction, took the cross, which his wife spontaneously sewed on her husband's arm. . . .

We remained [a] night at Bangor, the metropolitan see of North Wales, and were well entertained by the bishop of the diocese. On the next day, mass being celebrated by the archbishop before the high altar, the bishop of that see, at the urging of the archbishop and other persons, more persistent than persuasive, was compelled to take the cross, to the general concern of all his people of both sexes, who expressed their grief on this occasion by a loud and lamentable outcry. . . .

From Wenlock, we passed by the little cell of Brumfeld, the notable castle of Ludlow, through Leominster to Hereford; . . . thus describing, as it were, a circle, we came to the same point from which we had commenced this laborious journey through Wales.

During this long and laudable legation, about three thousand men were signed with the cross, well skilled in the use of arrows and lances, and versed in military matters, impatient to attack the enemies of the faith, profitably and happily engaged for the service of Christ, if only the expedition of the holy cross had been forwarded with an alacrity equal to the diligence and devotion with which the forces were collected. . . .

Questions: Why did Gerald himself take the cross? What kinds of people did the preachers try to recruit for the crusade? What reactions did they encounter? What does this text reveal about the opinions of ordinary people about crusading?

49. PRIVILEGES AND INDULGENCES

An "indulgence" was a church-granted remission of penalties (especially of time to be in purgatory) for sin; such spiritual benefits had been promised to Christian holy warriors against Islam since the time of the Muslim invasion of Spain in the eighth century (see doc. 6). The term "privilege" in the crusading context refers to the practical protections and advantages promised to crusaders, their families, and their lands, either by the church or by secular authorities, to facilitate their long-term absence from home. For additional privileges and indulgences, see Gregory VIII's proclamation of the Third Crusade (doc. 44) and the decrees of the Fourth Lateran Council (doc. 63).

Sources: Eugenius III: trans. W. Robson, *The Letters of Eugenius III* (New York: A.C. Armstrong & Son, 1881), vol. III from Latin text in *Alexandri III Romani Pontificis Logiae Cursus Completus, Series Latina*, vol. 20 Thatcher and E.H. McNeal, *A Sourcebook for History of Europe in the Middle Ages* (New York: D.C. Munro, *Translations and Reprints for the Middle Ages*, vol. I (Philadelphia: University of Pennsylvania Press, 18-19, revised).

Urban II, 1095 (from William of Malmesbury)

If anyone through devotion alone, anxious to go to Jerusalem to free the church of God from all penance.

Eugenius III

The servant of the servants of God, the most pious king of the French, to his dear son, the king of France, health and apostolic benediction.

We know by the history of times past that many efforts our predecessors made for the recovery of the Holy Land. Our predecessor, Urban, of happy memory, employed himself with unexampled diligence from all parts of the world to the defence and intrepid warriors of the kingdom, with a holy ardor, took arms, and died in which our Savior deigned to suffer a monument of his passion. By the grace of God, who defended Jerusalem, and endeavored to recover distant countries, the conquered cities, and many cities of the infidels have become Christians. Now, for our sins we cannot repeat without grief and in our own language is called *Rohas* of it, when the East was subjected to the infidels, to Christianity—the city of Edessa is the cross.

Several other Christian cities have been taken, that city with his clergy, and many of the saints have been given up to the infidels. The greatest danger threatens the church.

Alexander III, Pap

are persuaded that your prudence and your zeal will be conspicuous on this occasion; you will show the nobleness of your sentiments and the purity of your faith. If the conquests made by the valor of the fathers are preserved by the valor of the sons, I hope you will not allow it to be believed that the heroism of the French has degenerated. We warn you, we pray you, we command you, to take up the cross and arms. I warn you for the remission of your sins—you who are men of God—to clothe yourselves with power and courage, and stop the invasion of the infidels, who are rejoicing at the victory gained over you; to defend the church of the East, delivered by our ancestors; to wrest from the hands of the Muslims many thousands of Christian prisoners who are now in chains. By the present generation, and your valor, the reputation of which is spread throughout the universe, will not only preserve itself without stain, but will acquire a new splendor. . . . We, who watch over the church and over you, with a parental solicitude, we grant to those who will devote themselves to this glorious enterprise the privileges which our predecessor Urban granted to the soldiers of the cross. We have likewise ordered that their wives and their children, their worldly goods, and their possessions, should be placed under the safeguard of the church, of the archbishops, the bishops, and the other prelates. We order, by our apostolic authority, that those who shall have taken the cross shall be exempt from all kinds of pursuit on account of their property, until their return, or until certain news be received of their death. We order, besides, that the soldiers of Jesus Christ should abstain from wearing rich habits, from having great care in adorning their persons, and from taking with them dogs for the chase, falcons, or anything that may corrupt the manners of the warriors. We warn them, in the name of the most high, that they should only concern themselves with their warhorses, their arms, and everything that may assist them in contending with the infidels. The holy war calls for all their efforts, and for all the faculties they have in them; they who undertake the holy voyage with a right and pure heart, and who shall have contracted debts, shall pay no interest. If they themselves, or others for them, are under obligations to pay usurious interest, we release them from them by our apostolic authority. If the lords from whom they hold will not, or cannot, lend them the money necessary, they shall be allowed to engage their lands or possessions to ecclesiastics, or any other persons. As our predecessor has done, by the authority of the all-powerful God, and by that of the blessed St. Peter, prince of the apostles, we grant absolution and remission of sins, and we promise life eternal to all those who shall undertake and complete the said pilgrimage, or who shall die in the service of Jesus Christ, after having confessed their sins with a contrite and humble heart.

Bishop Alexander, servant of the se
men, the dukes and princes, counts,
letters shall come, greeting and apos

Evil rumors, which have come
Land, have disturbed our heart an
row, and scarcely anyone who is co
tears and sighs, the things that are
of that land. . . .

Strive to the utmost, therefore, i
for it is better to counteract evil b
being injured. We therefore, by ap
to those who take up this work on
which our fathers and predecessor
established. And we decree that th
goods and possessions, shall remain
blessed Peter, and of archbishops, l
we very strictly prohibit any adv
things from lodging any suit agair
they return, or until their death i
for them, freely and without any
other possessions to churches, or t
sureties for the expenses of this jo
(to whose fiefs their lands belong
money. Moreover, to any fighting
who go to those holy places with
years against the Saracens for the
in the love of Jesus Christ and in
Paul, grant absolution for all their
and humble hearts: unless perch
extorted interest, or have comm
full restitution. But if it is not po
nonetheless they will receive pa
men who stay there for a year, a
the penance laid on them and re
visit the sepulcher of the Lord or
on the journey or reach that pla
as penance, and obedience and
this present life they may come